

JUN 16 1966

The ANSGAR LUTHERAN

to the door of the Castle Church,

THE NINETY-FIVE THESES

were Luther's challenge to debate!

The following selections from Luther's Ninety-five Theses, as well as his introduction to them, are intended to refresh our memories regarding Luther's great task, and Luther's convictions.

of love for the truth and the to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father in Luther, Master of Arts and Sacred Theology, and Lecturer in the University on the same at that time. Therefore he requests that all who are unable to be present to debate orally with us, may do so by letter.

In the name of our Lord Jesus Christ. Amen.

Our Lord and Master Jesus Christ, when He said **Poenitentiam** (repent), willed that the whole of believers should be repent-

This word cannot be understood to mean sacramental penance, confession and satisfaction, as is administered by the priests. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

The penalty (of sin), therefore, continues so long as hatred of life continues: for this is the true inward repentance, and continues until entrance into the kingdom of heaven.

They preach man who say that soon as the penny jingles in-

to the money-box, the soul flies out (of purgatory).

"28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of that Church is in the power of God alone.

"32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

"37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

"43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons.

"45. Christians are to be taught that he who sees a man in need, and passes him by, and gives (his money) for pardons, purchases not the indulgence of the pope, but the indignation of God.

"50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it would be built up with the skin, flesh and bones of his sheep.

"52. The assurance of salvation by letters of pardon is vain, even

though the commissary, nay, even though the pope himself, were to stake his soul upon it.

"76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

"78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal, to wit, the Gospel, powers, gifts of healing, etc., as it is written in 1 Corinthians 12.

"79. To say that the cross, emblazoned with the papal arms, which is set up (by the preachers of indulgences), is of equal worth with the Cross of Christ, is blasphemy.

"81. This unbridled preaching of pardon makes it no easy matter, even for learned men, to rescue the reverence due the pope from slander, or even from the shrewd questionings of the laity.

"82. To wit: "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he deems an infinite number of souls for the sake of miserable money with which to build a church? The former reasons would be most just; the latter is most trivial.

"89. Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?

"94. Christians are to be exhorted that they may be diligent in following Christ, their Head, through penalties, deaths, and hell;

"95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace."

—The Lutheran Messenger

News and Notes

DR. AND MRS. INADOMI ARRIVE IN NEW YORK

By Edward A. Hansen

Many people throughout our synod have greeted with joy the announcement that our Japanese friends, Inadomi and his gracious wife, are to visit in this country. A whole generation of Luther Leaguers remember him as our own personal link with foreign mission work in Japan. For a number of years before World War II we had annual "Inadomi Evenings" in our home leagues in order to encourage support of this native pastor with our gifts and prayers. He became a symbol to us of the gospel's progress in Japan.

The Inadomis have now arrived on these shores after a world tour which has taken them most recently to the Scandinavian countries. They are scheduled to visit churches of several other synods before traveling to a number of our UELC churches November 15th to December 20th.

It was a real thrill to greet these dynamic fellow Christians on October 7th at Trinity Church in Brooklyn. Inadomi preaches the Gospel out of his own rich experience of Christ as Savior in such a way that one senses the tremendous urgency of the message. He has a message that all of our people need to hear. He conveys the impression of boundless energy and enthusiasm that his esteemed mentor, Dr. J. M. T. Winther always gave us when he was with us.

It was little short of amazing to observe his memory of names and associations from bygone days when Inadomi was here in this country as a student, and later as a visiting clergyman and preacher from the Lutheran Church of Japan. Our older friends will be delighted to learn that he still has a fluent command of the Danish language, and will still respond gladly to request to sing such Danish hymns as "O Helligaand, Mit Hjerte."

Dr. Inadomi made a brief stop at the Biblical Seminary in New York while here. Among other things, he wants to observe the Lutheran Bible Institutes of our country during his visit. He is active in the Bible study movement in Japan, where he teaches part-

time at the Lutheran Bible Institute in Kobe, an hour and a half train ride from his large church in Osaka. He specializes in teaching the Gospel of John. Our beloved Dr. Winther is a full-time teacher in this school, having returned to the land where he had already invested a life-time of service as a missionary. This veteran is now spending his sunset years vigorously teaching the Word of God.

When Dr. Inadomi or his wife, or both of them, come anywhere near your community, take your neighbors and friends and go to hear them. Here is a herald of God who sounds the trumpet clearly.

Underwood, Iowa. Pastor Stinus S. Loft has resigned his charge at Underwood to retire to Kennard, Nebraska, where he will work for the Lutheran Brotherhood Insurance Co.

Luck, Wis. A home for old people was dedicated at Luck, Wis., Sept. 13. The name of the home is "United Pioneer Home." Pastor C. Krogh is chaplain for the home. 20 men and women were already at the home the day of dedication. Five more were expected. It has room for 29 guests.

Spencer, Iowa. The Luther League is looking forward to the Iowa District Luther League Convention, Nov. 5-6-7. Will those who plan to attend please notify Pastor John M. Jensen, Spencer, Iowa, by Nov. 1st, so that we may arrange for lodging.

Lincoln, Nebr. Pastor James Olsen, who moved here from Farmington, Minn., was installed as pastor of Our Saviour's Lutheran Church on August 30 by Pastor M. G. Christensen, president of the Nebraska District. A reception and pantry shower was held for the Olsen family on Sunday evening, Sept. 27.

On Sunday, October 11, a Harvest Festival Service was held with the reception of 23 new members into membership with the Church. These new members were then honored at a "pot-luck" dinner served in the church basement. The Sunday School, now numbering 75 has been divided into a

Primary and an Upper Department each conducting their own open service. The new American Uniform Sunday Church School Series has been adopted and appears to be well received. A "Family Night" is sponsored by the Sunday School Staff once a month; this includes a fellowship supper and a religious motion picture.

A Father-Son Banquet, sponsored by the Ladies Aid was held October 10. The main speaker was Mr. Donald Olson, local Scout executive, who helped create interest in a new Boy Scout Troop now being organized in our church. A Junior Choir of 20 voices was recently formed and sang a special Christian Education service. The Luther League of 11 members has been organized and is now at work, and Young Couples Club held its first meeting, Oct. 18.

Recent improvements include the building of shelving and counter in the Pastor's office, now located in the Church, and the laying of a sidewalk from the front of the Church to the Study.

The Luther League of Our Saviour's Luth. Church, Denmark, Wis., cordially invites all Leaguers and delegates to the Wisconsin District Luther League Convention to be held at Denmark, Wisconsin, Nov. 4-7.

Phil Dimmer, President

Castro Valley, Calif. Cherokee Indian Mission Tea was given by the Missionary Society of Faith Lutheran Church of Castro Valley, Thursday, and was a huge success. The purpose of the tea was to inform the women of the need of our American Indians and their part in bring Christ to them. At the last census there were 343,000 Indians in the U. S. The free will silver offering made it possible to purchase 65 yards of material to make clothing for the Indian children and send \$35.00 to be used where needed. Last July the Missionary society sent 72 garments to the children made by the sewing group.

The Indian Mission sent us handicraft made by them, display of photographs, year books, baskets, and literature, which were on display. The

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

REV. JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

REFORMATION DAY

Lutherans know, or should know, that October 31st is annual Reformation Day, and they should know that it is on that day, 1517, that Luther first publicly protested against the errors of the Roman Catholic Church by nailing his theses on the church door of Wittenberg, Germany. This was the beginning of the Reformation. Luther went back to the Bible and to the apostolic church as we have it in the New Testament. He was compelled to do that because during the centuries the church had introduced so many things in the life of the church that cannot be found in the Bible. It was natural that Luther met opposition when he wanted to go back to Biblical truth. The Roman Church taught and preached that man is saved not only by the grace of God but by his own good deeds. And Luther found that he could not satisfy God by his works, and during that conflict of soul he discovered by the Spirit of God as he read the Bible that God saves men when they believe in Christ has done for them.

We have generally written much about this subject during Reformation time, but this year we shall not do so. So many of our readers have already seen the great Martin Luther and those who have not seen it will no doubt see it. Every one who has seen it will be able to go to the Reformation service with a much deeper appreciation of what is really being done in the Lutheran Church.

Go to your church on Reformation Day and thank God. Then go out with a holy resolve to believe and to live so that others may also get to believe.

THE MERGER MAKING PROGRESS

The Joint Union Committee met at Chicago October 13-14 to continue its work drawing up a blueprint of the contemplated new church, when the American Lutheran Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church and the Lutheran Free Church merge into one body. We now hoped that a tentative blueprint may be drawn and acted upon at the conventions of the four bodies in 1956 and then the final vote is to be taken in 1956. It takes time because two of the church bodies only meet in convention every other year.

We are happy that we now are able to begin to report to you on our people. A year and a half ago we reported that we were able to agree in faith and practice. This document in the form of a testimony was acted upon by our four churches and adopted. The joint Union Committee was instructed to prepare a blueprint for a new church.

We say at the outset that this is a big job. Each of the churches has some time-honored and dear customs and rules and their work is done. Now these bodies must try to find a way by which these customs and rules can be melted together, so that a new church can operate and work.

At the Chicago meeting had before it a report of 82 books in the form of 13 sections or chapters. This report had been worked out by a sub-committee of about 15 men, the Committee on Polity and Organization.

The first chapter gives the General Principles of Church Polity. The next chapter gives the Organizational Chart, showing the Legislative Branch, the Policy-Determining Branch and the Administrative Branch. The new Church will have a Church Council consisting of the District President and a lay representative from each district. It will also have a Board of Trustees of nine members. These two are named The Joint Council of the Church.

The new church will have 18 districts. These districts differ in geographical size. They also differ much in the

size of membership. This is only natural. In some districts this new church has only a scattered membership. On the Atlantic seaboard the district includes 18 states with 208 congregations and 78,000 members. The state of Minnesota has two districts, the Northern with 520 congregations and 165,700 baptized members, and the Southern with 525 congregations and 165,700 members.

The General Conventions

It is planned to have a general convention every other year. The voting membership of this convention shall be maintained at approximately 1000, one-half lay and one-half clergy. It will also have a good many advisory but non-voting members.

Some held out for a much larger convention with every pastor voting and a representative from each congregation. But this was discarded. It was suggested that such a large convention may perhaps be called every ten years. But this was merely a suggestion to be further studied.

The districts shall meet every year. At these conventions every pastor has the right to vote and also every congregation has a right to send one lay representative for every 500 confirmed members or fraction thereof. A congregation with 1500 confirmed members may thus send 3 lay delegates to the district convention.

The officers of the church body shall be a president and a secretary. They shall be elected for 6 years. It was decided to have no vice-presidents. The reason for this decision is that it is better for the church in case the president should die or become incapacitated that the presidential mantle shall not fall automatically on any vice-president. It might prejudice the election of the best man for the office in such a case. The method of taking care of the presidential functions in the case of the president's death has not yet been worked out.

Here are the sections of the report that were adopted subject to smaller revisions. I. General Principles of Church Polity. II. The Organizational Chart. III. The Congregation. IV. The Church Body. V. The General Convention. VI. The Districts. VII. The Joint Council. VIII. The Corporation was not adopted. IX. The Church Council was still to be revised some. X. Board of Trustees, was also to be further discussed. XI. Officers of the Church Body. XII. Evangelism. XIII. The Divisions. It was agreed that there should be seven or more divisions: American Missions, World Missions, Education, Charities and Social Action, Publication, Pensions, and Auxiliary Activities. Most of these were adopted. But two or three were still to be further studied.

There are a few knotty points to be worked out on such questions as stewardship, administration, etc. The problem naturally is: How much organization is needed? Shall we have a very powerful central administration, or shall we have as much freedom as possible with necessary checks on that freedom? It is not always easy to see what is good for the church.

We shall finish our report here but we shall return to it very soon. We may print a good bit of the report from time to time and make comments. But please bear in mind that even though the Committee has agreed, the churches have not as yet put their stamp of approval on it, and there is always the possibility that the Committee may make some changes.

DEBTORS

A man may make a million and still know very little about making a life.

Jesus once told a story about a man whose business transactions involved many millions, but they became so involved that one day he found himself in debt to the royal treasury to the extent of ten million dollars.

To satisfy the claim, the monarch gave orders that all the man's assets were to be sold, and even the man himself and his wife and family were to be sold on the slave market.

It was a terrible blow. We are staggered at the severity of the sentence, even as Jesus' first hearers were, though they knew that a man could so fall into slavery for debt at that time.

Jesus continued the story.

The debtor pleaded for time to repay the king. To his surprise (and to ours!) the king was moved with mercy beyond all expectation. He granted more than the unhappy man dare ask. He forgave the entire debt!

It is quite conceivable that Jesus paused at this point in his story as exclamations of delight and relief broke from his audience. "What a merciful king!" "How grateful the debtor must be! "Imagine having a new start in life!" "He will never forget the kindness he has been shown."

Won't he?

As the man left the palace, continued Jesus, he happened to meet a fellow subject of the king, whom he immediately accosted roughly and said, "You owe me twenty dollars." Suddenly the first man found himself in the position of the king, for here was someone kneeling before him now, begging for time to repay a debt, albeit a much smaller one. With none of the king's mercy, he refused the poor man's plea and had him thrown into prison.

The indignation of Jesus' listeners is matched by our own, as the story is related to us in the gospel. Our sense of justice is satisfied only when we learn that the king

soon heard of that man's meanness and punished him as he deserved.

But wait—what is this Jesus is adding to his story even while we are nodding our heads in satisfaction?

"So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Does this sobering thought not remind us of a plea we ourselves make regularly to God, "Forgive us our debts as we forgive our debtors?"

The High King of Heaven, as men sometimes poetize against no man but has love for every man. He is impartial in his love. His loving kindness and tender mercy are quite beyond the understanding of people like ourselves. We are quick to criticize, eager to judge, and often pleased to condemn this man as unjust, or condemn that man as just. We are like children watching a football movie. We soon decide who are the "good guys" and who are the "bad guys." God overrules our limited opinionated judgments and rebukes us by showering his blessing upon the just and the unjust alike.

Let God be praised that it is so, for if God dealt with us according to faults and failings, would he not have dealt with a heavy hand?

Each of us is a ten million dollar debtor, as we realize when we begin to search out our faults. We had better not plead our virtue or our ability to pay off by our own efforts. We had best throw ourselves upon the mercy of the King.

Through his Christ, we have learned to expect generosity of God in his dealings with us. Through that same Lord Jesus we learn that God expects generosity of us in our dealings with one another.

Freely we receive great mercy. Freely we should grant great mercy. We are fellow subjects of the King. We dare not deny to each other the favor we pray for from the Throne of Grace.

—United Church Observer

JIM

(A True Story)

The Vicar, a puzzled frown on his face, hurried to the cottage where the church caretaker lived.

"I am worried," he explained. "Every day at twelve o'clock a shabby old man goes into the church. I can see him through the vicarage window. He only stays a few minutes. It seems most mysterious, and you know the altar furnishings are quite valuable. I wish you would keep an eye open, and question the fellow."

The next day, and so for many days the caretaker watched, and sure enough at twelve o'clock the shabby figure would arrive.

One day the caretaker accosted him. "Look here, my friend, what are you up to, going into the church every day?"

"I go to pray," the old man replied quietly.

"Now come," the caretaker said sternly, "you do not stay long enough to pray. You are only there a few minutes, for I have watched you. You just go up to the altar every day and then come away."

"Yes, that's true. I cannot pray a long prayer, but every day at twelve o'clock I just comes and says, 'Jesus, it's Jim.' Then I waits a minute, and then comes away. It's just a little prayer, but I guess He hears me."

Sometime later poor old Jim was knocked down by a lorry, and was taken to the city hospital where he settled down quite happily while his broken leg mended.

The ward where Jim lay had been a sore spot to

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CHURCH NEWS FROM HERE AND THERE

Wisconsin Synod Proclaims Break with Missouri, But Action is Delayed

National Lutheran News Bureau
Evangelical Lutheran Joint
of Wisconsin and Other States
formally charged the Lutheran
Church—Missouri Synod with break-
ing relations which have existed
between the two conservative church
bodies for 81 years.

Years of bitter criticism of Missouri
Synod practices, denounced as "relig-
ious unionism," were climaxed at a
national convention of the Wis-
consin Synod, which met at Milwau-
aukee, Wis., Oct. 8 and 9. The special
convention was called after the regular
session in August failed to reach
agreement on what to do about the
Missouri Synod, after a day and a half
of debate.

Over 150 delegates who met here
drafted a six-point "indictment" and
plan of action. In summary, they
accused the Missouri Synod as a "per-
petually erring church body," with
the result that they will sever all relations if
it does not change its ways.

They agreed to wait until they have
presented the charges at the 1954 con-
vention of the Lutheran Synodical
Conference, before breaking off com-
munion.

The indictment charges that the Mis-
souri Synod has "brought about the
present break in relations that is now
threatening the existence of the Syn-
odical Conference and the continuation
of our affiliation with the sister
churches."

The Wisconsin Synod has done this,
the Wisconsin Synod charged, by
denying and reaffirming its accept-
ance of the Common Confession, a
statement of joint belief subscribed to
by the Missouri Synod and the Ameri-
can Lutheran Church. The Wisconsin
Synod also charged that the Missouri
Synod had negotiated with "various
heterodox religious bodies."

It criticized the American Lutheran
Church as "a church body whose op-
position is that it is neither pos-
sible nor necessary to agree in all mat-
ters of doctrine." It contended that
the American Lutheran Church allows
a "wide latitude of belief in doctrinal mat-
ters which is unscriptural."

The Missouri Synod was also held
responsible for "unionistic practice" for tol-
erating the Boy Scouts, allowing its pas-
tors to be military chaplains, allowing
members to engage in joint prayer
with persons of differing belief, nego-
tiating with lodges to remove objec-

tionable features of lodge ritual, and
"co-operating with unorthodox church
bodies."

The Wisconsin Synod voted further
to make its declaration of a break in
relations known to the presidents of
the synods in the Synodical Confer-
ence; endorse its protest on the same
basic issues drawn up in 1952; ask the
president of the Synodical Conference
to devote all regular sessions of the
1954 meeting to these charges; and ac-
quaint its congregations with the issues
involved during the coming year.

When delegates raised the question
of whether Wisconsin Synod members
must immediately sever relations
with Missouri Synod members, the
convention decided to adopt this reso-
lution of explanation:

"During the period up to the next
meeting of the Synodical Conference,
we . . . shall anxiously and prayer-
fully await some indication that the
Lutheran Church—Missouri Synod will
not persist in its present stand . . . We
remain in the state of confession."

This was explained as meaning that
although a break in relations had been
proclaimed, the Wisconsin Synod
would wait until after the 1954 meet-
ing to put it into effect.

Delegates agreed that they had come
to the stage where Romans 16:17 was
in effect:

"Mark them which cause divisions
and offenses contrary to the doctrine
which ye have learned, and avoid
them."

The convention was highlighted by
the appearance of Dr. John Behnken,
St. Louis, president of the Missouri
Synod, and Dr. Arnold H. Grumm,
Fargo, N. D., Missouri Synod first vice
president. Both were received courte-
ously and were given time to deny
the charges against their synod. They
received sharp rebuttals after they
spoke, however.

Dr. Behnken, after denying that the
Missouri Synod had "rebuffed" the
Wisconsin Synod when it made its
false doctrine charges, proposed a top
level conference to consider the
charges. He suggested that the presi-
dents, vice-presidents and equal num-
bers of district presidents from the two
synods take part.

The Rev. A. P. Voss, Milwaukee,
answered him in these words: "After
15 years of negotiations, the time has
come that the Wisconsin Synod, after
much deliberation and many rebuffs,
should take a stand. We should begin

to tell our sister synod a few things.
We should make a statement to the
church and the world, and say, 'This is
Wisconsin Synod doctrine. Take it or
leave it.'"

Later, however, Dr. Behnken's pro-
posal found some support from the
Rev. John Brenner, Milwaukee, presi-
dent of the Wisconsin Synod for 20
years. Pastor Brenner objected to de-
bating the charges at the 1954 Synodi-
cal Conference sessions, and said Dr.
Behnken's plan was actually prefer-
able.

"What can the Synodical Conference
do?" Pastor Brenner asked. "We have
declared that Missouri has disrupted
the unity of the synods in the Synodi-
cal Conference. Are we going to dis-
cuss those issues? We are outvoted
about five to one in the Synodical Con-
ference. We suffered grievously at
the last convention. Nothing we could
say or do had any influence on that
body. Are we going to trust delegates
to the Synodical Conference to decide
that the offers of the Missouri Synod
are satisfactory?"

The Rev. Oscar J. Naumann, St. Paul,
elected at the August convention to
succeed Pastor Brenner as synod presi-
dent, urged the delegates to follow
normal channels and submit the dis-
pute to the Synodical Conference.

"We will not be the ones to leave in
a disorderly fashion," he said. Con-
ceding that the synod might again be
"rebuffed," he said, "The blood of the
martyrs was the seed of the church."

Dr. Grumm, in his speech to the
delegates, said the conflict between the
synods over how to handle the dispu-
ted issues was mainly one of method.
"When your synod asks that something
be done in one way, does that mean it
is contrary to God's word to do it in
another way?" he asked. "Let's sit
down and discuss these things as
brethren."

There was virtually no support here
for a conciliatory approach toward
Missouri Synod. Only one delegate
voiced such views, and he was sharply
reprimanded by others.

The Wisconsin Synod holds that the
Bible demands absolute conformity to
all its provisions. It holds that to en-
gage in religious fellowship with those
who do not so conform jeopardizes a
person's hope for salvation. It contends
that since, in its eyes, the Missouri
Synod is not conforming to the Bible,
the Wisconsin Synod must admonish
Missouri Synod members to change
their ways, and then reject them if
they refuse.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

A Letter from Japan

Kurume, Japan
September 25, '53

Dear Friends,

After almost a year of fruitless inquiry and negotiation, we were finally led to a good piece of land in Mori which we were able to buy last week for \$560. Our original plan called for \$1000 for land and \$2000 for the church building so with the remaining \$440 of the land-money we plan on buying either paddy land or upland plots for use as a "God's Acre." Self-support is a particularly difficult problem in rural Japan and because Mori is a completely rural mountain town this seems like a good place to try out this method of supporting the church. For many farmers, and even more particularly for young people in rural areas who often must receive all their spending money from their parents (I know one case for example of a young man of 25, married, who brought his salary home every month, gave it to his oldest brother who was head of the household, and received in turn about a third of it back for his allowance), cash is often hard to come by whereas time and energy are more readily available.

With our land purchased, we are pushing plans for the church which will be finished by the end of November. It will be the only church (building) between Hita, one hour by train to the west, and Yufuin, one hour to the east. There are only two churches between Kurume and Oita, five hours by train. North and South the fig-

ures are even more startling with the nearest church Nakatsu, being over two hours away.

Hiratsuka Takaichi, a one-year graduate of our Bible School in Kobe, took up the work in Mori in June. He is a young man of 27 who three years ago was not expected to live because of an advanced case of TB. He was committed to a government sanitarium, an operation involving the collapsing of one lung was decided upon in an attempt to save his life.

While at the sanitarium, Hiratsuka-san first came in contact with Christianity through a Christian patient who came regularly for visits. But Christianity did not seem to have much of interest for him.

Just before his operation, the above-mentioned patient visited his room and read John 14:1 to him as something that he might keep with him during the operation. Again it seemed at that moment to have no particular meaning for him; but strangely enough, with the administration of the ether, as if in answer to the paralyzing fear gripped him, this verse came to him, clear and comforting, as only the Word of God can come, and stayed with him in the twilight of his mind all through the operation.

Because of this very unusual experience, Hiratsuka-san became an active inquirer and was baptized last year at one of our preaching places just prior to leaving the Bible School. Fully recovered physically, a good speaker and an effective personal worker, he is a great asset to our work at Mori. He is at present boarding at the home of a Christian but will have his office and living quarters in the church when we finish it this fall.

Lloyd New

BEFORE THE SABRE SWUNG

By C. J. Spehr

When the Japanese soldiers landed in Madang, the natives soon realized that as long as they brought food and worked for the Japanese, they generally were not mistreated, but if they did something which would arouse the displeasure of the Japanese, they might be killed at the whim of a soldier.

The Japanese soldiers were probably somewhat tense, because at this time the Australian soldiers were approaching Madang from the Rai coast. American planes were already bombing Japanese positions in the Madang area, as well as their observation posts on a small mountain at Nobonob which overlooks Madang. During these bombing attacks the native church at Nobonob was destroyed by a direct hit.

On the small mountain of Nobonob lived a Christian teacher, Jod (pr. Yoad). It was the church at which he taught and preached that was destroyed. Perhaps Jod had had a foreboding of the martyrdom which was to befall him, because quite some time before his death he wrote a hymn, a funeral hymn:

Oh, God the Father, Oh, God the Father!
I am much too insignificant.

You understand I am forsaken.

You can take me and bring me to Your good place
Oh Father, Oh Father.

A heathen man from Jod's village wanted to marry a girl relative of Jod's who was in Jod's custody. Jod opposed the marriage. For this reason the man plotted to kill Jod. He went to the Japanese soldiers and told them that Jod prayed that the Australian and American planes would come and bomb the Japanese.

The Japanese soldiers arrested Jod, and took him before a military court. They asked him if he had prayed that the American and Australian planes would come and bomb them. Jod replied that he prayed neither the Australians, or Americans, or Japanese, but prayed Jesus that the war would end and peace would come, like Christians in all countries pray, just the same as Christians in Japan pray also.

After considering this, the Japanese said that if he would cease praying altogether he could go free. Jod told them that if he did not pray, he could not go to heaven, and he would not cease to pray. Thereupon the

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THE RELIGIOUS SITUATION IN JAPAN

By J. M. T. Winther

This article is written in answer to the editor's question about the actual truth of some statements that Japan is closing its doors to the gospel, and that the old pagan religions are appealing to the people.

to understand the actual conditions in Japan at the end of the war will never be an easy task for one who has not at least spent some time in the country.

The first of all necessary to remember the regular poverty of the country, the narrow margin between mere subsistence and actual starvation even in normal times. To that must be added 7-8 years of greatly reduced production. As early as April 1941 a whole family could only get two eggs and one quarter pound of meat a month. The rice ration had been cut down to one half. Less than a year later two small meals a day was the normal allowance. Only women, children and old men remained to till the fields, or do any fishing.

To this physical distress must be added the mental suffering imposed upon almost every household in the country as sons, fathers, husbands or brothers were drafted. Hundreds of thousands never returned.

Then came the awful bombardments. The horror has been unjustly concentrated on Hiroshima and Nagasaki, forgetting that more people than live in all of Iowa were made homeless in the one city of Tokyo and nearly as many in another city (Osaka) while at least as many lost homes in the rest of the bombarded cities. The total may well be estimated at about equal to the total population of Wisconsin, Minnesota, Iowa and Nebraska, rendered homeless, without means of either subsistence or production. How many perished from malnutrition or actual starvation will never be known. Comparatively few escaped without some permanent injury or death.

These bombardments also confirmed the doubts with which the hitherto incessant stream of reports about unblemished victories were gradually being received. And promises of future prosperity could no longer supply energy to endure the present physical and mental torments.

When the surrender finally came it merely proved that their worst forebodings were not nearly bad enough. That the result, where it was not a dead indifference to everything, was a deep disgust with all their present gains can hardly surprise anyone. That it also for many became an almost unendurable despair was natural. The human longing for security had been most bitterly disappointed. There was no solid foundation of confidence on which rest could be found. The word that depicts both country, cities, homes, bodies, hearts is **EMPTYNESS**.

* * * * *

The first ray of light came probably from the least expected place. Some did send wives and children into the mountains when the occupation army came; many

more thought of it but feared the uselessness of it. And then instead of rape and plunder, there was an absolutely orderly conduct. No one was molested, women were honored, children were coddled and property was respected. Instead of destroying, the "enemy" actually tried to restore.

It was so utterly different from what they had been led to expect that it helped to turn the people still more against their military leaders to such an extent that even today the problem of modern rearmament is a problem so thorny that astute politicians prefer to avoid mentioning it.

There were millions who had lost whatever faith they may have had in what they had received from their fathers. For it had been indisputably proved that at least much of it was "naught but lies, vanity, and things wherein there is no profit" (Jer. 16, 19). And of course there were millions who never had had any deeply rooted religious convictions as they had never received any religious instruction.

There were millions who blindly groped around and grasped at anything that seemed to promise even the least support, as they found themselves sinking down in a bottomless quagmire.

And there were those—only God knows how many—that were hungry and longed for the Bread of Life.

That there was an extraordinary turning toward Christianity, partly because so many had heard not a little about it before the war, and maybe still more because of what they directly saw and heard of these remarkable conquerors, can not be doubted. While there was plenty of immorality it was certainly not the immorality of a conquering army, and there was such absence of brutality that it could not but call attention to the religion they were supposed to represent.

That a man as General MacArthur could say that since the day of Pentecost had there never anywhere been an opportunity like that which Japan presented soon after the surrender, is probably not far from the literal truth. But to regard it as spiritual awakening of a nation-wide character would be an utterly false estimate. It was negative in character, a vacuity, a longing that might have been turned into positive seeking had it been met in the right way at the right time. To regard it in any other light would be a fatal mistake as it could only lead to extravagant hopes that necessarily would be followed by bitter disappointments on the part of those who entertained such sanguine expectations.

Only superficial observers could have overlooked the underlying opposition to the Gospel of Christ. That the

active opposition was not nearly as strong, nor as clearly felt as just before the war, had its natural explanation in the physical and mental depression that characterized everything at the end of the war.

That temples were neglected to the extent that enthusiasts regarded many as abandoned, and that religious activities were at a minimum was by no means because there was no more interest left. But for millions and millions every effort was bent toward securing the next meal or to get lodging for the next night.

Those who at that time declared the old religions dead merely succeeded in exhibiting their own inability to see correctly and judge soberly.

* * * * *

Still there is hardly any doubt that very, very much more might have been done to win even large numbers for Christ had there been adequate forces to bring them His Gospel.

But many hundreds of church buildings had been destroyed, especially in the larger cities where destruction at times exceeded 90 percent.

Congregations that before the war were self-supporting were scattered so that those who remained could be counted on one hand.

Christian workers were drafted and many remained on the battle field. In our Lutheran Church one third of our workers became war casualties. Others were forced out in the same bitter fight for mere physical existence exactly like their church members.

Those who remained were fearfully undernourished. That they had not also become nervous wrecks was a very strong proof of the reality of their faith, but they were certainly not equal to that enormous task. Their first and foremost duty was to gather and strengthen their scattered flocks.

What if the Mission Societies had used the war years to prepare and provide an army of workers ready to start at the first opportunity, fully trained in the language and the customs of the people? That was seldom even attempted. At the end of the second year after the surrender there were not yet a hundred of the older missionaries returned. And the few who came found so much to do that aggressive evangelism was hardly to be thought of.

Last year the number of Protestant missionaries had reached 575 married couples, 182 single men and 507 single ladies. But the majority of them were young and inexperienced. Only in exceptional cases can a man handle the Japanese language understandably after two or three years. We do not need to accept Kipling's dictum that "East is East and West is West and ne'er the twain shall meet." But we must remember that there are so great differences culturally, religiously, temperamentally and historically that a man may speak the language correctly and still be utterly unintelligible even to men of average intelligence, if he has not absorbed their way of thinking and reasoning and even feeling.

* * * * *

In the Yearbook published August 1952 we have listed 116 (One Hundred Sixteen) different Mission So-

cieties at work here in Japan. As if that did not suffice there are still 115 individuals reporting themselves missionaries entirely unaffiliated with any society.

Apparently a large number of these are of a type that disregards all education or preparatory training as either unnecessary or even harmful. Many declare that they have just had 3 months of "training" in some Bible School. Some boast of having reached the field within one year of being saved from an utterly worldly life. Some refuse to learn the language and rave against it as a sinful waste of time.

That some have unsavory reputations for leaving their bills unpaid, or even of doing more harm by their lives than they do good by their preaching can hardly surprise any one who knows the human heart. One of these "super-spiritual" missionaries that fight against tobacco and liquor as some of the worst sins came here to the School one day when Pastor Hoaas called his attention to something pouring out of a pocket. He had chucked a cigarette stub into his trouser pocket, and had to expose himself as a mean hypocrite.

There are certainly also honest, earnest, hard-working, spirit-filled missionaries both inside and outside the Lutheran Missions. But they are not alone. There are others. And the impression that some of these others make might best be illustrated by thinking of some newly converted Esquimaux who invaded the States with only equipment but their own language, culture and customs and with only 5 or 6 English phrases learned by heart and often unintelligibly repeated, or maybe interpreted by some one willing to serve for the pay they could get for it. What impression could they be expected to make on the unchurched or antichurch parts of the U. S. population? That immense opportunities have been irretrievably lost because of lack of workers that were qualified to be ambassadors for Christ and plead with HE would do with the unconverted, this is an undeniable fact. But to call it a turning away from Christ (or Christianity) can certainly not be said, because they were never presented with the opportunity to turn to Him. But after admitting all this it must be said and said loudly enough to be heard far and wide: The doors are still open! There are still innumerable opportunities. Even today there are gloriously bright aspects which would be sinful to overlook.

That this is denied may perhaps be because some of these, often both intellectually, culturally, spiritually and morally ill equipped "missionaries" have run headlong against a wall in such a way that it has hurt. Unwilling and unable to see any cause for failure in themselves they vociferously blame their lack of success on a lack of interest in the Japanese people, as if they had just acted as if they were not serious of becoming Christians and calculatingly attempted to deceive the American authorities as long as they were here and now at once, on attaining their independence, as it were, turned their back on them and twined their noses at them and at the Christian religion. I shall return to this point later.

(Continued on page 13)

Illinois District Convention

By Harold L. F. Andersen

The 56th Annual Convention of the Illinois District was held at McNabb, Illinois, Sept. 17-20. In the peaceful surroundings of the newly decorated church, with its spacious lawns and beautiful shade trees, a feeling of friendly fellowship was soon felt by all who came. And, coming from the farthest corners of the District, 11 pastors and well over 100 guests were there, so the churches of the District were well represented.

Members of the Illinois District frequently feel a need for fellowship with the brethren of the church due to the great distances that lie between us. The convention at McNabb did much to fill this need.

Pastor Axel M. Andersen, our president, formally opened the convention following the service on Thursday evening, at which Pastor Fred C. M. Hansen of Golgotha in Chicago presided, and the very excellent choir of the McNabb church sang. (From this first service on we noted the powerful singing of the McNabb congregation which was the clue to the source of so fine a choir!)

On Friday morning following devotions by Pastor Mortimer Nielsen of Clifton, our host Pastor Henry M. Hansen introduced a lively discussion of the topic for the congregation: "How can we best create active interest in the true worth of the Christian Church?" With consistent reference to scripture passages, he pointed out sources of both interest and power to our church life, and laid special emphasis upon the proper functioning of the various organizations within the church. In the afternoon Pastor Donald T. Hansen of Atonement in Chicago presented the District topic: "The problem of merger as it relates to the Illinois District." For discussion of this subject the men of the convention moved to the local Methodist Church, surrendering the convention to the Women's Missionary Society for a business session. This cleavage, however, did not hamper the discussion in which the opinion was clearly evident that merger was both desirable and due.

On Friday evening the Women's Missionary Society presented their program at which Mr. R. A. Gustafson spoke. Executive director of the Lutheran Home Finding Society in Illinois, Mr. Gustafson spoke from experience describing some of the problems encountered and inspiration received in that type of work. The Junior Choir from Clifton, Illinois, made a beautiful contribution to the program with their singing.

The Communion Service was held on Saturday morning at which Pastor Clifford Larsen of Edmore, Michigan preached the confessional sermon. Again we were reminded that the keys to "victory" and "life" were opened to us by Jesus who went alone through His death on the Cross, and so penitent sinners are made partakers with Christ of a new life. In the evening Pastor Leo Andersen of Greenville, Michigan, reminded us that man's self-sufficiency, with all scientific accomplishments considered, will lead us only to doom. "By My Spirit" saith the Lord (Zech 4:6) is helpless and unable to accomplish anything of abiding value.

Sunday morning Pastor Oscar Johnson from Detroit

spoke to the Sunday School and Pastor Chris Bertelsen from Kankakee preached at the worship service. Pastor Bertelsen spoke on the Epistle for the Day (Eph. 3:13-21), pointing out both the necessity of a willing spirit to suffer for Christ, and the way in which God strengthens His servants. He reassured us again: If we seek His grace and strength we shall conquer! Pastor Eugene LeVine from Trufant, Michigan preached at the closing service on Sunday afternoon. With reference to Luther and John Wesley he pointed out that despite our many sins, we receive forgiveness for them through Christ Jesus, but only when we truly seek deliverance from sin by faith in Him. And thus through devotions, discussions, and all of the worship services of the convention did God bring rich spiritual blessings to all who were willing to open their hearts to them.

The Business

Considerable business was transacted by the convention of which the following items are of greater interest and importance. A grant of \$500 was made to St. Ansgar Lutheran Church at Kankakee to encourage them in their program of relocation of the church. Pastor Bertelsen reported that the building of a new church will amount approximately to a \$50,000 program. Pleasant Hill Lutheran Bible Camp Association, an organization within the District, was granted an additional \$500, making a total grant of \$1,000 in support from the District. The Association also has a program for expansion of facilities under which a new dormitory will be erected at the camp in the coming year. The Detroit Mission congregation was granted its regular support of \$1,450, but did not receive a special grant for debt retirement. However, the convention did allow a grant of \$150, originally made by the District Board, for one month's salary to a parish worker in the mission. Thus the total District budget was increased from \$2,800 to \$3,560, an increase of \$760, which amount is taken care of by the balance on hand.

The Women's Missionary Society received an offering on Friday evening of \$130 which, after expenses, was divided: one half to the District, and the other half equally between the Illinois Lutheran Children's Home Finding Society and the Japan Mission. For their project for 1953-54, it was decided to raise \$400; one third for the Bible Camp, one third for a parish worker at Detroit, and one third for canned goods to be sent to Pastor and Mrs. Jack Jacobsen in Africa.

In the elections Pastor Axel M. Andersen was re-elected president, and Mr. M. P. Madsen, treasurer. Pastor Henry M. Hansen was chosen as contact man with the synodical board of elementary education, and was asked to bring a report to the District concerning materials and work of the Sunday School.

Atonement Lutheran Church in Chicago invited the convention to be its guest in 1954.

Of particular note was the appreciation of all the guests for the wonderful meals served by the ladies and the kind hospitality in the homes of the congregation. These went far to make the convention a real success.

IOWA DISTRICT CONVENTION

By Stanley L. Carlsen

The Fifty-sixth annual convention of the Iowa District of the United Evangelical Lutheran Church was held at the Exira Lutheran Church, Exira, Iowa, September 10-12.

The Devotional Highlights

The speaker at the opening service was Pastor Verner Carlsen, whose message was based on Matthew 28:18-20, and Acts 1:8. He emphasized that God had given each Christian a definite directive: "Go . . . and make disciples." Together with this directive, He has given a power to carry it out. That power is expressed in the Master's words; speaking to the disciples: "Ye shall receive power when the Holy Spirit has come upon you."

The confessional sermon at the Holy Communion Service Friday morning was delivered by Pastor George Robertson. Using as his text Romans 8:1, he pointed out how the Holy Spirit calls men to faith so that they may know that "there is no condemnation to those who are in Christ Jesus." He calls us to the Lord's Table, because He knows we have need of constant pardon. Furthermore, He calls us, that we may be sanctified and equipped to produce spiritual fruits, and carry out the great commission.

The district topic: "What causes the resistance of the hearers to the Gospel Message, and how can it be overcome?" was presented Friday afternoon by Pastor F. O. Lund. Selfishness, pride, indifference, and the natural desire to sin, were considered important factors in the matter. Above all, the thought that "natural man receiveth not the things of the Spirit of God," was considered the basic cause for resistance. The discussion which followed was interesting and stimulating.

The ministerial group was addressed Friday afternoon by Rev. Verner Hansen, who presented the spiritual responsibilities and opportunities of the chaplain in the armed forces.

Another challenge to witness was given at the Friday evening service by Pastor Alton Christensen. The Gospel is "Good News," Pastor Christensen said, "you can't keep it to yourself; it must be given away." Challenging us to be His witnesses he said: "It's your Lord. It's His Church. It's your job."

The Saturday morning devotional was led by Pastor Einer Romer who preached on the subject: "Cultivating the Christian faith by prayer and study of the Word." It was brought out that in order to grow in the Christian life, we must feed upon His word, accept His Word to live by, that there may be an increase of God's grace in our life. Furthermore, that the spiritual growth may be effective, our prayer life should not be a mere asking of favors, but an "entering into the presence of God."

The Saturday afternoon men's meeting was led by Ralph Nielsen, Jacksonville, who introduced three speakers, Hal Jessen, Atlantic, Walter Thompsen, Audubon, and Neil White, Jacksonville. They discussed the topic: "The Christian Witness." A statement by one of the men reflected the spirit of the meeting: "The life we live is the greatest influence we can exert."

Speaker at the Saturday evening meeting was Donald W. W. gren, missionary to Sudan Africa. He told about the work on the mission field, making it clear that the doors for mission work there were wide open today.

Three pastors presented messages on Sunday, the closing day. Pastor K. R. Jensen preached on the subject: "Call for God," emphasizing the fact that God is always seeking man and man must in turn seek Him. Pastor C. M. Videbeck, in his message, emphasized the supremacy of faith over law and pointed out the power which faith exerts in the lives of Christians. Dr. Hans C. Jersild, synodical president, presented the afternoon message, concerning the place of the Mother Church in the life of the individual congregation. The benefits and blessings which the congregation receive through contact with the Mother Church, are numerous and wonderful.

Business Highlights

Elections to District Board:

District President:	Rev. C. M. Videbeck, Atlantic, Iowa
Secretary:	Rev. Wesley Andersen, Rutland, Ia.
Lay Member:	Ralph Nielsen, Jacksonville, Ia.

Storm Lake Mission. A very encouraging report was given concerning the District's latest home mission Church, St. Mark's Lutheran at Storm Lake, Iowa. In July of 1953 the building of the first unit of the Church began. This first unit is a parish unit, which will be followed later by the construction of the Church. At the time of the convention there were 138 members in the congregation. On September 21, the first birthday of the congregation, the cornerstone was laid.

Chair of Religion: The convention went on record favoring the district cooperation with other Lutheran bodies in the support of a Lutheran professor in a chair of religion at the University of Iowa.

Budget: A total budget of \$12,492.72 was adopted. This included a \$300 grant to the Luther League, and \$1000 to the Church and School Development Fund.

The host congregation and its pastor, Stanley Larsen, served well and efficiently. They gave the convention guests a hearty hand of hospitality and fellowship in the Church and in their homes.

BEFORE THE SABRE SWUNG

(Continued from page 6)

Japanese told him he would be beheaded, and put him in prison.

During a long period of imprisonment he remained true to his faith. He refused to promise to cease praying. Imprisoned with Jod were two American air corps pilots. Their names are not known, but they were also beheaded later. One wonders if they were Christians, and the effect on them of being imprisoned with a native who could be free if he would only deny his Christian faith, but would not do so.

When Jod was taken to the execution grounds, he was so weak that he had to be carried. As he stood along side

of the hole dug for his grave, the guard asked if he cared to pray first. Some of his village people were present to witness the execution. Jod had finished his prayers the night before in the quiet of the prison. Now he had a parting message to give to his people. While the Japanese guard thought he was praying, he spoke to his people instead.

You Must Rebuild

"You must rebuild our church which has been destroyed by bombs. You can not wait two or three years. If you do, our people will return to their heathen ways again."

Turning to the guard, "I am ready now," he said before the sabre swung.—**The Lutheran Missionary**

BY THE FIRESIDE

A CHILD'S PRAYER

When I lay me down to sleep
 I pray thee, Lord, the souls to keep
 Of other children, far away,
 Who have no homes in which to stay,
 Who know where is their daily bread,
 Where at night to lay their head,
 Who wander through a broken land
 Alone and helpless—
 Give them their hand!"

—A German Prayer

STEADINESS UNDER TESTING

The confidential secretary of a New York merchant whose business ran in thousands of dollars laid before his employer the company's annual financial report. The merchant had known a long time just how it would look. "Good year, sir," the young man said in an effort to speak comfortingly, "but business will surely mount before next year."

In silence the merchant scanned the report. Vast losses were tabulated, and gains were small. It appeared, however, for him, bankruptcy was imminent. When at last he spoke, his voice was low and steady. "It has been a bad year, John—in spite of everything. I think it is the best year I have ever had. Every one of those figures 'in the red' represents hours of my life and prayer. Those experiences have made me rich in hope—so rich I cannot despair over any other year. The future looks bright to me, and God has said that 'no good thing will he withhold from them that walk uprightly.'"

"May I tell you, sir," the secretary remarked, "that it was your steadiness under testing that made me long to follow Christ, as you know Him. I agree with you, sir; it has been a good year."

—King's Business

PLAYER ON ENTERING CHURCH

In this little hour we
 Stand in fellowship with Thee,
 Reach us keenly, Lord, we pray,
 When we leave Thy house today
 Though our stubbornness unfed—
 Give us the true and living bread—
 We know not that we thirst.
 Helplessness that we have nursed
 Though the years, O blessed Lord—
 Give it with thy two-edged sword.
 Give us over. Make us kind.
 No lonely stranger find
 Of friendly handclasp, or
 Unwelcomed through the door.

Let the whole week sweeter be
 For this hour we spend with Thee.

—Bertha Gerneaux Woods

WHAT IS SUCCESS?

It's doing your work the best you can
 And being just to your fellow men.
 It's looking forward and thinking high
 And keeping always in closest touch
 With what is fine in word and deed.
 It's going onward despite defeat,
 It's fighting staunchly, yet keeping
 Sweet.

It's living clean and playing fair
 And laughing lightly at Dame Despair.
 It's looking up at the stars above,
 And drinking deeply of life and love.
 It's struggling on with will to win,
 And taking loss with a cheerful grin.

—Mutual Moments

STOUT HEART

Among the students of one of our well-known colleges some years ago was a young man who was obliged to walk with crutches. He was a stumbling, homely sort of human being, but he was a genius for intelligence, friendliness, and optimism.

During his years in college, this crippled young man won many scholastic honors. During all this time, his friends, out of consideration and respect, refrained from questioning him as to the cause of his deformity. But one day his pal made bold to ask him the fateful question.

"Infantile paralysis," was the brief answer.

"Then tell me," said the friend, "with a misfortune like that, how can you face the world so confidently and without bitterness?"

The young man's eyes smiled, and he tapped his chest with his hand.

"Oh," he replied, "you see it never touched my heart."—War Cry.

WHAT IS CHARITY?

It's silence when your words would hurt,

It's patience when your neighbor's curt,
 It's deafness when the scandal flows,
 It's thoughtfulness for another's woes,
 It's promptness when stern duty calls,
 It's courage when misfortune falls.

—Author Not Known

BLESSEDNESS OF PRAYER

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never ven-

ture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable.

I value it more because it calls for nothing that "the wayfaring man, though a fool," cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.

—Doctor Grenfell

The fancy questionnaire a household appliance company used to survey Iowa housewives brought equally fancy replies. To the question, "What make of garbage disposal unit do you use?" one woman wrote: "Four hogs."

"Well, dear," sighed the head of the house after viewing the crumpled fender, "did the officer scold you for hitting one of the city's trees?"

"No, he was just lovely, John," explained the new driver. "He said the city planted them just to keep lady drivers from getting up on people's porches."

Bruce Barton tells this story: "A friend of Clara Laughlin, traveling in India, was entertained by a lady of high rank. The visitor was so impressed with the charm and grace of her hostess that she exclaimed: 'I think that you are perfectly beautiful.' To which the Indian lady responded calmly: 'I ought to be beautiful, my dear. I am 74 years old.'"

PARDON ME!

On exhibition at the Missouri Historical Society in St. Louis is a Mark Twain (Samuel L. Clemens) collection, and among the papers is an envelope addressed to the author's wife and marked: "Opened by mistake to see what was inside—S.L.C."—American Legion Monthly.

A Page For Youth...

Homer Larsen, Editor

GOD'S ACRE

Our Luther League of St. Peter's Lutheran Church at North Luck have just finished our summer project. Last spring we began to think about something which we might do and which would help raise money for the Lord's cause. It was decided to find some land on which we could raise some sweet corn for the canning factory. A plot of ground which was lying idle near the church was taken in for this project. Other plots of land were offered by friends in the church. Henry Petersen managed the job and other members of the league offered their machinery and help. All in all we had a little over four acres. We dedicated these plots to the Lord as "God's Acre."

On the afternoon of Labor Day a very happy and en-

ergetic group of Luther Leaguers turned out to pick the corn and delivered it to the canning factory in Milltown. The result was 24,524 pounds which netted us \$227.77 which we are going to send to the missions. It was no all work to do this task for the Lord because we had a lot of real good times. Lunch was served on the day of picking the corn at the home of Mr. and Mrs. Paul Bille assisted by Mrs. Henry Petersen.

A corn roast was enjoyed a week previous to the harvesting of the corn.

We in North Luck Luther League are very happy and pleased about the success of our promotion of this project and plan to do it again next year.

Mary Lou Jacobsen, Secretary

WOULD JESUS GO WITH ME?

In Ruth Folson's mail that morning was an invitation from her schoolmate, Jeanette Blakesley, requesting her presence at a weekend party to be given in honor of her cousin, Estelle Friedman.

"How fortunate!" thought Ruth. "What shall I wear, I wonder?"

"There'll be gay times, dancing and—"

She paused, calling to mind a similar function held earlier in the season. And she blushed with shame when she remembered the questionable things that had crept in. She had not thought so much about it at the time, but that was before she had gone into the church. Since then things looked different, some way, and Ruth fell to musing.

Presently, an inner voice seemed to say, "You ought not to go. It isn't the place for a Christian, this weekend party."

"But, is one to forego all good times just because he or she has joined the church?" the tempter questioned. "Others who belong go to such functions. Jean Holcomb and Frances Farrell will be there. You can be certain of that. They wouldn't turn down an invitation of that sort. If you do, what excuse will you give Jeanette?"

The inner voice kept whispering, "Don't go." Ruth, like most young girls, loved good times, and she seldom had a chance for a real outing such as this promised to be. For Jeanette had explained that after meeting at her house, the crowd would motor down to Cedar Lane, her aunt's country home, where they would remain till Sunday evening. That would mean missing the Sunday morning service and no doubt the evening session as well.

After thinking over the matter till late in the afternoon, she concluded, inasmuch as she had no mother to

confide in, she would talk it over with the pastor's wife, a woman she both loved and respected.

"Help me to decide, Mrs. Wood," she said, after acquainting her with the facts. "I want very much to go, but something keeps telling me not to."

"That is the promptings of conscience, your better self speaking," smiled the other. "You'll never go far wrong, child, if you listen to her voice and heed it."

"Then you think I ought not to go?" queried Ruth.

"Let me ask you a question, before I reply to yours," said the pastor's wife.

"Would Jesus go with you, dear, do you think?"

Ruth glanced up quickly, a bit startled, hesitated a moment, then spoke quietly. "No, Mrs. Wood, I'm sure He wouldn't. I'd be ashamed to ask Him. And I am ashamed of myself, that I couldn't see my duty clearly in the beginning.

"Thank you, Mrs. Wood, for putting it so plainly. I'll always remember." Then more softly, "Would Jesus go with me? I know some places He would," she smiled.

"Yes, Jesus will go with you wherever there is joy to be scattered, good to be done, some one to help," answered her friend.

Jesus was a social being when He was here on earth, gathering crowds about Him. We know, too, He was a guest in many homes and that He graced a wedding with His presence, contributing to the pleasure of those assembled.

He wants us to enjoy life to the full, to be happy in our companionships, to make us merry with our friends. But He would have us avoid all questionable places of amusement; that which harms or degrades or lowers our resistance power against evil.

When in doubt, weigh the matter well; then ask yourself the question propounded to Ruth, "Would Jesus go with me?" and let that settle it.

—Our Young People

THE RELIGIOUS SITUATION IN JAPAN

(Continued from page 8)

is certainly not to say that great changes have not in place. The Japanese people have shown a marvelous efficiency. Instead of being crushed, they are recovering at a rate as if they had merely been bent. Poverty is still in evidence. Unemployment is still crippling. Overseas trade is still shackled. There are still thousands who live in awful squalor. Miserably crippled veterans are still begging. Things are ceaselessly improving. Homes are going up, and the places of huts, and huts take the place of hovels, and the hovels may be improved with some more bits of tinned tin cans. There is some improvement in the health of the people. T.B., still an awful scourge, is on the down grade, numbers are recovering and taking up gainful activities. Streets and highways still leave much to be desired compared with the poorest places in the States, but the years have brought remarkable progress with plans for more, and they are persistently and successfully carried

would be unreasonable to think that this increased enthusiasm should not also be carried out in the old religions, just as has shown itself in extraordinary degrees in the Christian churches; they have already more than recovered what was lost during the long and fearful war years. But that there should be a powerful heathen reaction does not yet seem to be the case. It is not yet nearly what it was, and there is an immense machinery behind the old religions. Statistically every family is by birth connected with either a Buddhist or a Shinto temple and many with both. That the activity of the old religions will continue to grow is not only to be expected; it is to be hoped for, if it did not, it would simply imply that the evangelistic activity was too feeble to arouse the ire of the old enemy of souls.

* * * * *

Before closing I should like to say that I have just come back from a 10 day trip to Kyushu. A week was spent with Lloyd Neve, and seeing what God had accomplished in a small part of his field since I was there last summer, and finding the doors still wide open and new fields still beckoning enough to make the heart of an old missionary beat with joy as he so often had crossed these same fields, finding many of the doors almost hermetically sealed.

Another trip took me for a similar period up to the North Coast in November; it was almost virgin field, but again the open doors, happy new-won Christians, earnest seekers, and listeners wherever the Gospel was preached.

Toward an entirely different field toward the East, I spoke one morning in a large spinning factory on the prayer of the dis-

ciples at Emmaus: Lord, abide with us, for it is toward evening and the day is far spent! A few days later 34 of these young girls, about one third of those present that evening, came to the missionary who otherwise goes there regularly, and asked him to prepare them for baptism. That was just before Christmas, and they have kept up their interest. No, the doors are not yet closed!

* * * * *

My last word shall be one of caution that also may contain an item of explanation. It is not the philosophy of religion that Japan is seeking. It is not merely an ethical code or encouragements to moral living that satisfies those who come. Those who have nothing more to offer will soon find loss of interest.

Intellectualism and high-churchism as well as modernism and unitarianism (of which we have more than enough) will now as formerly find it hard to make headway against the old religions. The first two may have the full Gospel but there is so much of ornaments to hide it for untutored seekers. The latter have too little, if they have any at all, to satisfy sin-sick souls.

It is the Gospel such as it is preached by Lutheran Fundamentalism and sound pietism that still appeals to the hearts of the Japanese people. When the chords of Christ's death for the life of those dead in sin and trespasses, and of His blood as sufficient to cleanse from all sins and all impurities, —when these chords are struck then hearts still vibrate.

We who are fundamentalists may differ in many points, but I believe we have all the same experience that when the Gospel is preached in language that a child can understand then it finds its way into hungry hearts who gladly accept it. There are still far more wide open doors than the true missionaries are able to enter. Let not the devil tempt any one to call a halt.

In Conclusion:

That there should be anything pointing toward a catastrophe like the one in China is news for us in Japan. We do not believe it. There is not the slightest indication of turning to the left. Communism exists and it acts, but it has made itself disliked and feared. The people as a whole are very far from turning to any jingoistic nationalism; they have been sorely scorched in the military fire and they fear it.

The danger, if it exists, will come from the same source as the misery in Korea. What Russia may do no one can foretell. Japan will not willingly submit and if they did not rely on America and trust her protective power they would surely be willing even to rearm to resist that danger.

JIM

(Continued from page 4)

Fatal Sister for a long time. Some of the men were cross and miserable; others did nothing but grumble from morning to night. Try as she would, they did not improve.

Then slowly but surely things changed. The men stopped grumbling and were cheerful and contented. They took their medicine, ate their food, and settled down without a complaint.

One day, hearing a burst of happy laughter, the Sister said, "What has happened to you all? You are such a nice, cheerful lot of patients now. Where have all the grumbles gone?"

"Oh, it's old Jim," one patient replied. "He is always so happy, never complains, although we know he must be in a great deal of pain. He makes us ashamed to make a murmur. No, we can't grumble when Jim's about, he's always so cheerful."

Sister crossed over to where Jim lay. His silvery hair gave him an angelic look. His quiet eyes were full of peace. "Well, Jim," Sister greeted him, "the men say you are responsible for the change in this ward. They say you are always happy."

"Aye, Sister, that I am. I can't help being happy. You see, Sister, it's my Visitor. Every day He makes me happy."

"Your visitor?" The Sister was puzzled. She had always noticed that Jim's chair was empty on visiting days, for he was a lonely old man without any relations. "Your visitor?" she repeated. "But when does he come?"

"Every day," Jim replied, the light in his eyes growing brighter. "Yes, every day at twelve o'clock He comes and stands at the foot of my bed. I see Him, and He smiles and says, 'Jim, it's Jesus.'"

—Caravan News

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Budget	197567.00	15600.00	80000.00	24747.00	36643.00	7650.00	1542.00	31385.00
Previously acknowledged	37023.32	3581.83	13482.52	4528.84	8046.65	2468.04	815.96	4099.00
Green Bay, Wis., Bethel Lutheran Church	292.84	22.84	145.00	25.00	25.00	25.00	14.00	36.00
Clifton, Ill., Lutheran Married Couples Club	10.00			10.00				
Audubon, Ia., Minnie Rasmussen in memory of Esther Kees and Kathrine Jorgensen	5.00	5.00						
Blair, Nebr., Mr. and Mrs. A. C. Hansen in memory of Gerhard Bertelsen	2.00				2.00			
Luck, Wis., Miss Karen Hendricksen of Milltown Luth. Church in mem- ory of her folks, Mr. and Mrs. Nels Hendricksen	10.00				10.00			
Audubon, Ia., Ebenezer Luth. Church	40.81			40.81				
Abdal, Nebr., Bethel Luth. Church	29.82	9.82	20.00					
Superior, Nebr., in memory of Mrs. John Andersen: Bethel Luth. Church, Abdal \$5, Bethel Ladies Aid \$3	8.00				8.00			
Cordova, Nebr., in memory of Ernest Jensen*	60.00				35.00	25.00		
Brush, Colo., All Saints Church	50.00		25.00		25.00			
Minden, Nebr., Mrs. Sena Curtis, Mrs. Gertrude Wilson, Mrs. Hannah Madsen and Pastor and Mrs. A. Hofgaard \$1 each in memory of Ger- hard Bertelsen	4.00				4.00			
Minden, Nebr., Bethany Home Folks in memory of Mrs. Mary A. Nielsen	5.00							5.00
Minden, Nebr., Bethany Luth. Church	191.66				191.66			
Minden, Nebr., Bethany Luth. Church in memory of Mary A. Nelson	5.00				5.00			
Cushing, Nebr., St. John's Luth. Church, offering at 50th Jubilee festi- vities	42.39							42.39
Detroit, Mich., Northwest Trinity Luth. Church	300.18	50.18	150.00	25.00	25.00	25.00		25.00
Tomah, Wis., Chaplain and Mrs. G. L. C. Pedersen	23.00							23.00
Chicago, Ill., Golgotha W. M. S.	26.75				26.75			
Waupaca, Wis., Trinity Ev. Luth. Church	382.69	32.69	200.00	50.00	25.00	25.00		50.00
Ruskin, Nebr., Mr. and Mrs. Alfred Sorensen in memory of Rev. Immanuel Peterson's mother	5.00				5.00			
Castro Valley, Calif., Faith Luth. Church	100.00	10.00	50.00		40.00			
Sidney, Mont., Mr. and Mrs. Sofus Petersen and Mr. and Mrs. John Hundtoft in memory of Mrs. P. C. K. Petersen, Hutchinson, Minn.	4.00				4.00			
Waupaca, Wis., Bethel Ladies Aid of Trinity Church in memory of Pastor A. S. Peterson's mother	10.00				10.00			
Kenmare, N. Dak., Dorcas Ladies Aid of Trinity Church in memory of Laurence Larsen	5.00				5.00			
Northfield, Minn., Pastor and Mrs. John W. Nielsen in memory of Mrs. N. L. Nelson, Albert Lea	1.00		1.00					
Northfield, Minn., St. Peter's Luth. Church	150.00		75.00	25.00	25.00			25.00
TOTAL	38787.46	3712.36	14148.52	4704.65	8518.06	2568.04	829.96	4305.80

* Cordova, Nebr., in memory of Ernest Jensen: Cordova, Nebr., Mrs. Ernest Jensen, Mr. and Mrs. Leeland Jensen, Mr. and Mrs. Gordon Lintt, Mr. and Mrs. Chester Jensen, Norman Jensen, Hans Knudsen, Friend, Nebr., Mr. and Mrs. Emil Kohout and families, Cushing Wis. Rev. and Mrs. Otto Nielsen and Cushing Loyal Workers, Minneapolis, Minn., Rev. and Mrs. Norman Nielsen and Mr. and Mrs. Harry Anderson, Omaha, Nebr., Rev. and Mrs. Otto F. Nielsen, North Dakota, Mr. and Mrs. Albert Andersen, Hampton, Nebr., Hans P. Holm, Mr. and Mrs. Chris Holm, Darleen Holm, Rev. and Mrs. C. Lund, Mr. and Mrs. Levi Henriksen, Mr. and Mrs. Emanuel Jorgensen, Sena and Ottolen Madsen, Bertha Christensen, Mr. and Mrs. John Erickson, Mr. and Mrs. Ervin Larsen, Dora Erickson, Mr. and Mrs. Clarence Henriksen, Mr. and Mrs. Herman Hansen, Mrs. Soren Petersen, Miss Emma Eskildsen, Mr. and Mrs. Ardean Petersen, Bernice and Louis Madsen, Mr. and Mrs. Kermit Madsen, Mr. and Mrs. Harry Madsen, \$25.00 for Home Mission and \$25.00 for Indian Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	39163.36	4825.00	4648.97	5248.74	3502.51	244.45	266.59	20396.10	31.00
Fresno, Calif., Mrs. K. M. Jensen in memory of Mrs. Klinkby	5.00				5.00				
Green Bay, Wis., Bethel Ev. Luth. Church	42.05							3.00	
Norwalk, Calif., Trinity Luth. Church	18.88			39.05				18.88	
Chicago, Ill., M. Rolsted in memory of Mrs. Dinnon	10.00							10.00	
Hazelwood, Minn., Immanuel Luth. Church for Lutheran Wel- fare, a branch of Luth. World Action	46.55							46.55	
Selma, Calif., Mrs. H. J. Jacobsen for L.W.A. Milk Fund	10.00							10.00	
Elk Horn, Ia., James Carlsen, Jr.	50.00			50.00					
Council Bluffs, Ia., Our Savior's Luth. Sunday School, for sup- port of a Santal boy \$50, for the Karibani Boy's School \$50.	100.00			100.00					
Elk Horn, Ia., Miss Anna Jensen in memory of Karen Lange	5.00			5.00					
Hampton, Nebr., Immanuel Ev. Luth. Church	84.00							84.00	
Plainview, Nebr., Bethany Luth. Sunday School, for the L.W.A. Milk Fund	26.46							26.46	
Plainview, Nebr., Bethany Luth. Sunday School, for Albert, an Evangelist in Sudan \$50, for Tashi, a student in Boarding School, Sudan \$40	90.00				90.00				
Denmark, Wis., friends and relatives in memory of Tony Mar- cussen of Our Savior's Church, for the Santal Mission Leper Colony \$35, for Lutheran World Action \$15	50.00			35.00				15.00	
Exira, Ia., Exira Luth. Sunday School for the L.W.A. "Milk Fund"	10.00							10.00	
Westbrook, Me., Trinity Luth. Sunday School for the L.W.A. "Milk Fund"	42.60							42.60	
Jacksonville, Ia., Bethlehem Luth. Sunday School	17.54		17.54						
Atlantic, Ia., St. Paul's Luth. Church	467.50							467.50	
Ferndale, Calif., a member of Our Savior's Church	10.00				5.00		5.00		
Racine, Wis., in memory of Mrs. David Keykal*	27.00	27.00							
Cushing, Nebr., St. John's Luth. Sunday School for L.W.A. "Milk Fund"	8.40							8.40	
Minden, Nebr., Bethany Luth. Church	106.77							106.77	
Blooming Prairie, Minn., Trinity Luth. Sunday School, an of- fering for the L.W.A. "Milk Fund"	7.10							7.10	
Jacksonville, Ia., Jacksonville Junior Missionary Society for the L.W.A. "Milk Fund"	3.07							3.07	
Chicago, Ill., Golgotha W.M.S.	50.00	50.00							
Racine, Wis., Our Savior's Luth. Sunday School, Rally Day of- fering	30.00	30.00							
Eugene, Ore., Mr. and Mrs. Carl M. Jensen	5.00	5.00							
Northgate, N. D., Community Luth. Church	12.00			12.00					
Bowbells, N. D., Bethlehem Luth. Church	24.90			24.90					
Flaxton, N. D., United Luth. Sunday School	28.40			28.40					
Warrens, Wis., Ebenezer Church and Sunday School, L.W.A. "Milk Fund"	12.60							12.60	
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen	20.00	10.00		10.00					
Kenosha, Wis., Rev. Robert S. Heide	5.00							5.00	
Kenosha, Wis., Ladies Aid of St. Mary's Luth. Church	20.00		20.00						
Kenosha, Wis., in memory of Mrs. Ray Rasmussen: Miscellan- eous contributions \$25, M. M. Van Wie, Mr. and Mrs. H. Jensen, Mrs. L. C. Sorensen each \$1, Mr. and Mrs. C. C. Koldenborg and Mrs. Anna Christensen each \$2	32.00			32.00					
North Hollywood, Calif., Valley Luth. Guild	35.00		35.00						

TRAVEL TO DENMARK

NEWS AND NOTES

(Continued from page 2)

tea table was covered with a golden brown tablecloth, and the centerpiece was a replica of an Indian settlement with tepee, chief, squaw, children, corn and golden brown flowers and weeds. The Indian girls in the Home Econ. Dept., made and sent us 50 nut cup canoes with paddle, which were scattered around the table. The silver services at each end of the table were attended by Mrs. Fred Knight and Mrs. Anna S. Hansen, president. The back-drop behind the tea table was made of cornstalks and beautiful Indian baskets. Mrs. Rhoda Wildrick opened the tea with a piano selection, and Mrs. Beulah Honsal sang several solos, which were followed by a "Hymn Sing." Pastor Carl Wildrick, who had been a teacher at Oaks Cherokee Mission gave an interesting and enlightening talk on the work being done and what the needs were, such as Junior and Church Hymn Books, Bibles, equipment for classrooms, chairs, tables, black boards, and a good set of maps. Money is needed for laundry equipment, and clothes for children and adults are always welcome. There are 34 boys and 29 girls in the Mission home, and 300 enrolled in school, and 125 in Sunday school.

He concluded the talk with a short historical account of the Indian Mission and the Indian Cherokee Parish.

SOME RULES FOR SPIRITUAL HEALTH

Make religious faith the foundation of life. It is not optional.

"Have faith in God."—Jesus.

Form the habit of daily prayer and meditation.

"Pray without ceasing."

Regularly participate in the hour of worship.

"Come let us worship."—Psalmist.

Cultivate the principle of love.

"Love one another."—Jesus.

Cultivate a thankful spirit.

"It is a good thing to give thanks unto the Lord."—Psalmist.

Become part of a redemptive fellowship.

"Ye are my friends."—Jesus.

Acquire a healthy self-criticism in the presence of God.

"Let a man examine himself."—Paul.

Stop crying for what you can't have.

"If this cup cannot pass unless I drink it, thy will be done."—Jesus.

Lose yourself in some great cause.

"He that loseth his life for my sake shall find it."—Jesus.

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Edited by Paul C. Nyholm

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Dr. Hans C. Jersild, Blair, Nebr.: Ved Aarsskiftet

Dr. Alfred Jensen, Des Moines, Ia.: Kirke og Folk

Dr. J. Christian Bay, Chicago: Saattid paa Prærien

Jens Nyholm, Evanston, Ill.: Tre Digte af Emily Dickinson

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